

THE
Pious Politician:
OR,
REMAINS
OF THE
ROYAL MARTYR;
BEING
APOPHTHEGMS
AND
SELECT MAXIMS,
Divine, Moral, and Political.

Left to Posterity by that Incomparable PRINCE
our late SOVEREIGN.

King CHARLES I.

Faithfully Collected.

ΜΑΡΤΥΣ, ὑπὲρ Θεῶν Πατεικῶν ἤ Νόμων ὅχ' αἰεὶ
Σκηπτεῶν ΚΑΡΟΛΟΣ· μὲν ἀλειψίων χερσὶν ἐπλήεν.

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REMAINS

OF THE

ROYAL MARTYR

BEING

APPROPRIATE

AND

SELECT MAXIMS

OF THE

REIGN OF

CHARLES I.

KING CHARLES I.

Unpublished Collection.

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TO THE
Loyal READERS.

GENTLEMEN,



IS below the Scope of this Address to deprecate Censures, or bespeak Esteem for the following Leaves, since they carry their own Pass-port and sufficient Credentials along with them, being Freight with Treasures that justly challenge not only the welcome Acceptance of all the World, but Reverence and Admiration too, from every one not stupidly Ignorant or factiously Ignorant.

The

To the Loyal READERS.

The old Encomium of Julius Cæsar, That his Pen vied with the Triumphs of his Sword, whilst he wrote as bravely as he fought, may fitly be apply'd to our late martyr'd Cæsar, Charles Le Bon, of ever blessed Memory; whose Papers proclaim Him a Monarch in Letters, as well as of the British Empire; and the Heavens, in Punishment for these Kingdoms Sins, permitted (for a Time) prosperous Villainy, to prevail against His Scepter, yet his Pen was always Victorious, always Triumphant, and erected Him new and lasting Thrones in the Hearts of as many Nations as have any Regards for Piety, Learning, or Vertue: His Writings, both for Matter and Stile, being such, as there is nothing of Ancient or Modern Times, extant, in any Language, (the divine Oracles of our Salvation always fore-prix'd) which may not blush to be compar'd with them. And though I doubt not but most Judicious and Loyal Persons
are

To the Loyal READERS.

are well acquainted with those Royal Monuments, where in one Page more real Piety may be learn'd, than in the tedious Volumes of Intricate Schoolmen ; more useful Reason of State, than in the Prolix, and sometimes lewd Discourses of Half a Score Jeune Politicasters ; more practical Morality than from the slubber'd Ethicks of Men, who pedantize and make Harangues of Vertue, but lead Lives below Brutes. I thought I might do the Publick some Service in a distemper'd Age, by collecting these choice Apophthegms out of the Writings of this most judicious Prince. For tho' an excellent well-stor'd Garden affords abundance of most fragrant Flowers and Salutiferous Herbs, yet 'tis possible many a one may walk through it, suffering his Senses to wander in the Pursuit of so many various pleasing Objects, without receiving that Satisfaction or Benefit, which he might do from a Selected Posy or Adapted Handful,

To the Loyal READERS.

ful, gather'd thence. The nearmost expanded Heaven is altogether most glorious, yet those that will scrutinize its Influences, must reduce those Myriads of glittering Stars, into distinct Constellations; and a Rock of Pearl loses nothing of its Value, but rather increases its Lustre, by having several of its most precious Gems cluster'd into one resplendent Jewel.

None I hope will be so extravagantly unjust, as to suspect, That I have intermix'd any of my own or other Mens Notions with those of the Royal Author; to counterfeit a Princes Coyn, wherein his outward Effigies is only stamp'd, is High Treason; but what Dictionary can supply us with a Word fit to express the Crime, or who can invent an adequate Punishment for any that should dare adulterate his Sentiments, or impose Fictions under His Sacred Name, which were no less than

To the Loyal READERS.

than to counterfeit the express Images of
His Soul?

Let such frontless Forgeries be ever
left to the Sons of Rome and the Ignatian
Schools, who too oft make no Consci-
ence of abusing the Credit of the most
Venerable Fathers of the Church to
countenance Spurious Tracts. As it
is most true, that there is nothing here
extracted but what is Genuine, and
ipsissimis verbis without Violation
to the Sense, (the most Part being taken
out of the matchless Eicon Basilike,
wherein I thought Citations as unneces-
sary as tedious) and for the rest, the Place
is generally quoted, where you may find
them in that most August Volume of his
late Majesty's Works, deservedly entitled
Basilika. Printed by the Loyal (and
for that Reason heretofore much suffering)
Mr. Royston, Bookseller to the King's
Most Excellent Majesty, Anno 1662.
So I can avow, That I have no Aim,
under Heaven herein, but to celebrate the
Glorious

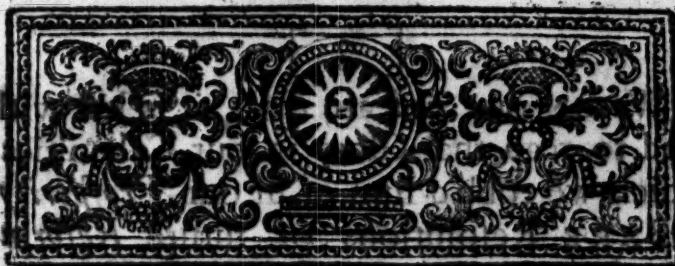
To the Loyal READERS.

*Glorious Memory of that Pious and now
long since most happy Prince, who en-
rich'd the ungrateful World with these
profound Aphorisms, and by the Au-
thority of His Name, together with the
Rationality of the Maxims themselves,
to ingratiate the Practice of undisguis'd
Piety, (whereof steady Loyalty is an
essential Part) solid Morality, (with-
out a Nominal Christian, is worse in
this World, and will fare no better in
the next World than a Mahometan)
and honest Policy, (which, if neglect-
ed, all State-craft will in the End prove
both contemptible and ruinous Folly.)*

*This, Gentlemen, is all I have to
Preface : Read, Ruminare, Imitate,
and then I am sure you will be the
better, and I never the worse.*

Valete

H. G.



REMAINS
OF THE
ROYAL MARTYR
King CHARLES I.
Of Ever Blessed Memory.



Apophthegms Theological.



THE Assaults of Affliction may be terrible like *Sampson's* Lion, but they yield much sweetness to those that dare to encounter and over-come them. Who know how to over-live the Witherings of their Gourds without discontent or peevishness, whilst they may yet converse with God.

B

WHEN

WHEN our Sins are *ripe*, it is just with God to reap that Glory in our Calamities, which we robb'd him of in our *Prosperity*.

BARE Resolutions of future *Reforming*, do not always satisfie God's Justice, nor prevent Vengeance for former *Miscarriages*.

WE ought to depend on God's Mercies to *forgive*, not on our Purposes to *amend*.

GOD Vindicates his *Glory* by his *Judgments*, and shews us how unsafe it is to offend him, upon Presumptions afterwards to please him.

FOR want of *timely Repentance* of our Sins, God giveth us cause to repent of those *Remedies* we too late apply.

MISERIES upon Persons or Nations are the just effects of God's displeasure; and yet may be through God's Mercy, *preparatives* to future blessings, and better hearts to enjoy them.

THEN shall we dare to account our Afflictions not the strokes of an *Enemy*, but a *Father*, when God giveth us those *humble Affections*, and that measure of *Patience* which becomes his Children.

GOD'S *Grace* is infinitely better with our *Sufferings* than our *Peace* could be with our Sins.

As our Sins turn *Antidotes* into *Poison*, so God's Graces turns *Poison* into *Antidotes*.

No Man who will avoid *Inconveniencies* of *State* by Acts of so high Injustice, as

no Publick Convenience can *expiate* or *compensate*, is worthy to bear the name and place of *God* on *Earth*.

IT is a bad *Exchange* to wound a Mans Conscience thereby to salve States-sores, to calm the storms of popular Discontents by stirring up a *tempest* in a Man's own Bosome.

AN upright *Magistrate* is more afraid to take away any Man's Life *unjustly*, than to lose his own.

JUSTICE which is the *Will of God*, ought to be preferred before all contrary Clamours, which are but the discoveries of *Mens* Injurious Wills.

A PRINCE ought not for any *Reason of State* to go against the *Reason of Conscience*, which is highly to sin against the *God of Reason*, and *Judge of Conscience*.

THE Spirit of God subjects the Will of a Prince to none but the light of Reason, Justice, and Religion, which shines in his Soul.

No present *Impunity* or Popular Vindications will be Subterfuge sufficient to rescue Men guilty of *Evil Machinations* from the exact Tribunals of God, and their Consciences.

IN *Obstructions of Justice* among Men, we must religiously appeal to God and Mens own Consciences, as being an Argument to us *Christians* of that after unavoidable
B 2 Judgment,

Judgment, which shall *rejudge* what among Men is but corruptly decided or not at all.

AFFLICTIONS cannot be esteemed with wise and godly Men any Argument of *sin* in an Innocent Person, more than the *Impunity* of wicked Men is among good Men any sure token of their *Innocency*.

As it is one of the convincing Arguments that there is a *God*, while his power sets bounds to the *raging of the Sea*: so it is no less, that he restrains the *madness of the People*; nor doth any thing *portend* more God's displeasure against a Nation, than when he suffers the Confluence and Clamours of the *Vulgar*, to pass all Boundaries of *Laws*, and Reverence to *Authority*.

GOOD Men had rather want any thing they most desire for the *publick good*, than obtain it by *unlawful* and *irreligious* means.

THE just avenger of all disorders, often makes Men see their *sin* in the Glass of their *punishment*. It is more than an *even-lay* that guilty Men may one day see themselves punished by *that way* they offended.

GOD orders our disorders, and magnifies his *Wisdom* and *Mercy*, when our *Follies* and *Miseries* are most discovered.

OUR *Sins* are the *Tumults* of our Souls against our God.

What *Man* cannot, or will not repress, the Omnipotent *Justice* can and will.

REASON

REASON sets Bounds to *Passions*, Truth to *Errors*, Laws duly executed to *Sedition*, Charity to *Schisms*.

A MAN that knows the *sincerity* and *uprightness* of his own heart, although he seems less a *Politician* to Men, yet he needs no *secret distinctions* or *evasions* before God.

As many Kingdoms as the Devil shewed our Saviour and the glory of them (if they could be at once enjoy'd) or not worth the gaining by the ways of sinful ingratitude and dishonour, which hazards a Soul worth more *Worlds*, than this hath *Kingdoms*.

GOD'S *All-discerning Justice* sees through all the disguises of Mens pretensions and deceitful darkneses of their Hearts.

GRACE will teach us wisely to enjoy as well the *frustratings* as the *fulfillings* of our best hopes and most specious desires.

THE *Comfort* of God's Mercies often raiseth the greatest *Sufferers* to be the most glorious *Saints*.

I WILL rather choose to wear a *Crown of Thorns* with my Saviour, than to exchange that of *Gold*, (which is due to me) for one of *Lead*, whose embased flexibility shall be forced to *bend* and *comply* to the various and oft-contrary dictates of any *Factions*.

THERE

THERE are no Resolutions more worthy a *Christian King*, than to prefer his *Conscience* before his Kingdoms.

THOUGH God doth require us to submit our Understandings and Wills to his, whose Wisdom and goodness can neither err, nor misguide us, and so far to deny our *Carnal Reason*, in order to his *sacred Mysteries* and *Commands*, that we should believe and obey rather than dispute them: Yet doth he expect from us only, such a *Reasonable Service* of him, as not to do any thing for him against our *Consciences*.

A GOOD Christian ought to be willing to suffer the greatest *Indignities* and *Injuries*, rather than commit the *least sin* against his *Conscience*.

A CHRISTIAN King ought not to subject his *Reason* to other Mens passions and designs, which seem unreasonable, unjust and irreligious; so shall he serve God in truth and uprightness of heart, though he cannot satisfy some Men.

TRUTH and *Justice* will bring a Man at last to peace and happiness with God, though he hath much more trouble among Men.

THE experience of the *vanity* and *uncertainty* of all human *Glory* and *Greatness*, should make us the more ambitious to be invested in those durable Honours
and

and Perfections which are only to be found in *God*, and obtained through *Jesus Christ*.

I DESIRE always more to remember I am a *Christian* than a *King*: for what the *Majesty* of one might justly abhor, the *Charity* of the other is willing to bear; what the *height* of a King tempteth to *revenge*, the *humility* of a Christian teacheth to forgive; keeping in compass all those *Impotent Passions*, whose excess injures a Man more than his greatest Enemies can. For these give their malice a full impression on our Souls, which otherwise cannot reach very far, nor do us much hurt.

No Punishment so stains a Mans honour, as the wilful perpetration of unworthy *Actions*; which besides the *Conscience of the Sin* brands with most indelible Characters of infamy, the name and memory to posterity, who not engaged in the Factions of the times, have the most impartial reflections on the *Actions*.

THE least Sin hath in it more *Evil* than the greatest *Affliction*.

PRAYERS and Tears the chiefest *Arms*, which the *Ancient Christians* were wont to use against their Persecutors, may serve a good Man's turn, if not to Conquer as a *Souldier*, yet to suffer as a *Martyr*.

THE *Sword* and *Militia* are but weak defences against the strokes of Divine Vengeance which will overtake, or of Mens

own

own Consciences, which always attend injurious perpetrations.

THOUGH Men take all temporary *defences* from me, yet cannot they deprive me of my own *Innocency* or God's *Mercy*, nor obstruct my *way to Heaven*.

'Tis strange there can be no *Method of Peace*, but by making War upon my *Soul*.

NOTHING can repair or requite the loss of the incommunicable *Jewel of a good Conscience*.

IN want of free and *faithful Counsel* which others are able and willing to impart, none can hinder us from craving of the Counsel of that *mighty Counsellor*, who can both suggest what is *best*, and incline our hearts steadfastly to follow it.

I CANNOT please *all*, I care not to please some Men: If I may be happy to please God, I need not fear whom I *displease*.

GOD can as well bless *Honest Errors*, as Blast Fraudulent Counsels.

THOUGH Pressures are grievous, and *Peace* very pleasing; yet we ought not to avoid the one, or purchase the other, with the least expence or waste of *Conscience*, whereof God *only* is deservedly *more Master than our selves*.

SOME Men out of a Covetous Zeal and Uncharitable Fury, think it a great Argument of the *Truth of their Religion*, to endure no other but their *own*.

SOME

SOME kind of Zeal counts all merciful Moderation, Lukewarmness; and had rather be *Cruel* than counted *Cold*; and is not seldom more greedy to kill the *Bear for his Skin* than for any harm he hath done.

GOD doth not therefore deny our *Innocency*, because he is so far to *try our Patience*, as he did his Servant *Jobs*.

HE that looks well to his own *Conscience* and the faithful discharge of his *Trust*, hath scarce leisure to consider those swarms of *Reproaches* which issue out of some Mens Mouths and Hearts, as easily as *Smoke* or *Sparks* out of a Furnace; much less to make prolix *Apologies*, as might give those Men satisfaction, who conscious to their *own depth of wickedness*, are loth to believe any Man not to be as *bad* themselves.

CRUELTY among Christians, acted under the Colour of Religion, as if we could not be *Christians* unless we Crucifie one another, is an horrid Sin.

IT is not so proper to hew out Religious Reformatations by the *Sword*, as to Polish them by fair and equal *Disputations* among those that are most concerned in the differences; whom not *Force*, but *Reason* ought to convince.

CONSCIENCE can receive little satisfaction in those Points which are maintained rather by *Souldiers* fighting in the Fields, than

than *Scholars* disputing in free and learned Synods.

IN matters of Religion, those Truths gain most on Mens Judgments and Consciences, which are least urged with *secular violence*, which weakens Truth with prejudices; and is unreasonable to be used, till such means of Rational Conviction have been applied, as leaving *no excuse* for Ignorance, condemns Mens Obstinacy to deserved Penalties.

I ESTEEM the *Church* above the *State*, the glory of Christ above mine own, and the Salvation of Mens Souls above the Preservation of their *Bodies* and *Estates*.

VIOLENT Motions which are neither *Manly*, *Christian*, nor *Loyal*, ought not to shake or unsettle the Religion of any Man who knows what Religion means.

THE proper Engine of all Faction is *force*, the Arbitrator of *Beasts*, not of *reasonable Men*, much less of humble Christians and loyal Subjects in matters of *Religion*.

MEN prone to have *high Conceits* of themselves, care not what cost they lay out upon their *Opinions*.

GOD'S *Justice* and Mans *Folly* will at length be discovered, through all the films and pretensions of Religion, in which *Politicians* wrap up their designs.

THE less *cause* we have to trust to *Men*, the more we have to trust to *God*.

PIOUS

Pious simplicity is the best *Polity*.

IN Things which are of no clear Moral necessity, but disputable and controverted among Learned and Godly Men; *Oaths* can hardly be made and enjoined with that Judgment and Certainty in ones self, or that Charity and Candor to others of different Opinion, as *Religion* requires.

RELIGION never refuses fair and equal deliberations, yet and dissentings too, in matters only probable.

THE enjoining of *Oaths* upon People, must needs in things *doubtful* be dangerous, as in things *unlawful* damnable, and no less *superfluous*, where former religious and legal Engagements bound Men sufficiently to all necessary Duties.

NONE that have once true touches of Conscience, will endeavour to carry on the *best* designs (much less such as are apparently Factionous and Ambitious) by any *unlawful* means.

WE ought not to prefer ambiguous, dangerous and un-authorized *Novelties*, before known and sworn Duties, which are indispensable both to *God* and the *Prince*.

LATTER Vows, *Oaths* or Leagues can never blot out those former *Gravings* and *Characters* which by just and lawful *Oaths* were made on the Soul.

CONFEDERATIONS by way of Solemn Leagues and Covenants, are the more to

be suspected, because they are the *Common Road* used in all Factions and powerful Perturbations of State and Church.

FORMALITIES of extraordinary Zeal and Piety, are never more study'd and elaborate, than when Politicians most agitate desperate Designs against all that is settled or sacred in Religion or Laws.

EVERY Man soon grows his own *Pope*, and easily absolves himself of *those Ties*, which not the Command of God's Word or the Laws of the Land, but only the Subtilty, or a *Terror* of a Party casts upon him.

No Man's *lawful Calling* can engage him against the *Church*, the *Prince*, or the Publick Peace.

A *Pious Prince* ought to be forward to carry on all due *Reformations* with mature Judgment and a good Conscience; in what Things he shall, after impartial Advice, be by God's Word and right Reason be convinc'd to be amiss.

BISHOP's and Churchmen, with their Lands and Revenues, as the *fattest Deer*, must be destroy'd; the other *Rascal-Herd* of Schisms, Heresies, &c. being *Lean*, may enjoy the Benefit of *Toleration*.

WHILE the Breath of *Religion* fills the *Sails*, Profit is the *Compass* by which factious Men steer their Course in all seditious Commotions.

I E S T E E M

I ESTEEM it my greatest Title to be call'd, and my chiefest Glory to be the *Defender of the Church*, both in its *true Faith* and its just *Fruitings*, equally abhorring *Sacrilege* and *Apostasy*.

I HAD rather live as my Predecessor, *Henry the Third* sometimes did, on the *Church's Alms*, than violently take the *Bread* out of Bishops and Ministers Mouths.

No Pretensions of *Piety* and *Reformation* are sufficient to *absolve* Subjects from the Observation of those just, moral, and indispensable Bonds which *God's Word* and the *Laws* of the *Kingdom* have laid upon their Consciences, nor engage them to any contrary Practices.

NOTHING *violent* and *injurious* can be religious.

GOD allows no Man's committing *Sacrilege* under the Zeal of *abhorring Idols*: Nor ought *sacrilegious* Designs to have the Countenance of religious Ties.

IT is hard for a Man that hath not Innocency and *God's* Protection, to stand out against those Stratagems and Conflicts of Malice, which by Falsities seek to oppress the Truth, and by Jealousies to supply the Defect of real Causes.

POPULAR Preachers think it no Sin to dye for God and what they please to call *God's Cause*.

DIFFERENCES of *Perswasion* in Matters of Religion may fall out, where there is a Sameness of *Duty, Allegiance, and Subjection.*

DIFFERENT Professions in Point of Religion, cannot take away the Community of Relations, either to *Parents* or to *Princes.*

A TRULY humble Christian will so highly prize his *Persecutions*, as rather not to be reliev'd than to be reveng'd, so as to be bereaved of that *Crown of Christian Patience* which attends humble and injur'd Sufferers.

GOD is the *only King* of Mens *Consciences.*

IT is no News to have all *Innovations* usher'd in with the Name of *Reformation.*

PRAYER and *Devotion* is the Soul's more immediate *Converse* with the Divine Majesty.

THE *Liturgy* was exactly conform'd to the *Doctrine* of the Church of *England*; and *this*, by all Reform'd Churches, is confess'd to be most sound and orthodox.

CONSTANCY abates nothing of the Excellency and Usefulness of a well compos'd *Liturgy*; for in the Use of constant Forms, not the *Words*, but Mens *Hearts* are to blame.

A MAN

A MAN may be very formal in the most extemporary Variety, and very fervently devout in the most wonted Expressions.

CONSTANT Forms of Prayer are not more likely to flat and hinder the Spirit of Prayer and Devotion, than unpremeditated and confus'd Variety to distract and lose it.

It is impossible for a Prince to preserve the State in Quiet, unless he hath such an Influence upon *Churchmen*, and they such a Dependance upon *him*, as may best restrain the *sedition* Exorbitances of Ministers *Tongues*, who with the *Keys* of *Heaven* have so far the *Keys* of *Peoples Hearts*, as they prevail much by their Oratory to let in, or shut out, both *Peace* and *Loyalty*.

THE Want of *Government*, the Church can no more dispense with in Point of *Well-being*, than the Want of the *Word* and *Sacraments* in Point of *Being*.

IN Religion, *Scripture* is the best *Rule*, and the Church's universal Practise, the best *Commentary*.

GOOD Order is no more inconsistent with true Religion, than good Features are with Beauty, or Numbers with Harmony, but Parity breeds Confusion and Faction.

TYRANNY becomes no *Christians*, last of all *Churchmen*.

THE whole Stream of Examples and Practice of the Church, or Testimonies of Histories, runs so for *Episcopacy*, that there is not the least Rivolet for any other.

It is no Point of Wisdom nor Charity, where Christians differ, to widen the Differences.

THE Desertors of *Episcopacy* will appear the greatest Enemies to, and Betrayers of their own Interest. For *Presbytery* is never so considerable or effectual, as when it is join'd to, and crown'd with *Episcopacy*. And all Ministers will find as great a Difference in Point of Thriving, between the Favour of the People and of Princes, as Plants do between being water'd by *Hand*, and by the sweet and liberal Dews of *Heaven*.

THE Tenuity and Contempt of Clergymen will soon let them see what a poor Carcass they are, when parted from the Influence of that *Head*, to whose Supremacy they have been sworn.

SOME Mens Zeal for *Bishops Lands*, *Houses*, and *Revenues*, hath set them on Work to eat up *Episcopacy*, which is no less *Sin* than *Sacrilege*, or *Robbery* of *God* of that Portion, which devour Minds have

have thankfully given again to him, in giving it to his *Church* and *Prophets*.

THE *Abuses* of *Episcopacy* deserve to be extirpated, as much as the *Use* retain'd.

I WOULD rather, with *Constantine*, cover the *Errors* of the *Fathers* of the *Church* with *Silence*, and reform them with *Meekness*, than expose their *Persons* and *sacred Functions* to vulgar *Contempt*.

MENS Sins sometimes prevail against the Justice of their Cause: Nay, *personal* and *private* Sins may oftentimes over-balance the Justice of *publick Engagements*; nor doth God account every *gallant Man* (in the *World's Esteem*) a fit Instrument to assert in the Way of War a righteous Cause. The more Men are prone to arrogate to their own Skill, Valour, and Strength, the less doth God ordinarily work by them for his own Glory.

THE *Event* or *Success* can never state the Justice of any Cause, nor the Peace of Mens Consciences, nor the eternal Welfare of their Souls.

A GODLY Prince desires that all his Subjects may join *true Piety* with the Sense of their Loyalty, and be as faithful to God and their own Souls as they are to their Prince; that the Defects of the *one* may not blast the Endeavours of the other.

DIFFERENT Events are but the Methods of divine Justice by contrary Winds to winnow us; that by punishing our Sins he might purge them from us, and deferring Peace, he might prepare us more to prize and better to use so great a Blessing.

THOSE *Victories* are still miserable that leave our *Sins* unsubdu'd; flushing our *Pride*, and animating to continue *Injuries*.

GOD sometimes, for the *Sins* of our *Peace*, brings upon us the *Miseries* of *War*; and for the *Sins* of *War*, denies us the Blessing of *Peace*.

THE good Laws establish'd, and the Religion settled, ought to be the first Rule and Standard of *Reforming*.

WHERE the *Scripture* is not so clear and punctual in Precepts, there the constant and *universal Practice* of the Church in Things not contrary to Reason, Faith, good Manners, or any positive Command, is the best Rule that Christians can follow.

THE specious and popular Title of Christ's Government, Throne, Scepter, and Kingdom, (which certainly is not divided, nor hath *two Faces*) also the Noise of a *thorough Reformation*, these may as easily be fix'd on *new Models*, as fair *Colours* may be put to ill-favour'd *Figures*.

PUBLICK

PUBLICK Reformers had need first act in Private, and practise that on their own Hearts which they purpose to try on others; for *Deformities* within, will soon betray the Pretenders of *Publick Reformati- ons* to such private Designs as must needs hinder the Publick Good.

THE right Method of *reforming the Church*, cannot consist with that of per- turbating the *Civil State*, nor can *Reli- gion* be justly advanc'd by depressing *Loy- alty*, which is one of the *chiefest* Ingredi- ents and Ornaments of *true Religion*; for next to *fear God*, is *honour the King*.

CHRIST'S *Kingdom* may be set up without pulling down the Temporal Kingdoms of *Princes*; nor will any Men in impartial Times appear *good Christians* that approve not themselves good *Subjects*. For *Christ's* Government confirms the *Kings*, but doth not overthrow it.

CHRISTIAN *Patience* knows how to serve God in Honour and Dishonour, in good Report or evil.

GOD is a Christian's *chiefest Guard*, and his Conscience both his *Councillor* and *Comforter*.

THE Integrity of *Conscience* is the on- ly Jewel worth keeping.

A MAN loses himself while he lets out his Hopes to others.

I CARE not much to be reckon'd among the *Unfortunate*, if I be not in the black List of *Irreligious* and *Sacrilegious* Princes.

THE Golden Rule and Bond of Perfection in *Prayer* and other holy *Duties*, consists in that of mutual *Love* and *Charity*.

I HOLD it better to seem *Undevout*, and to hear no Mens Prayers, than to be forced, or seem to comply with those *Petitions* to which the Heart cannot consent, nor the Tongue say *Amen*, without contradicting a Man's own Understanding, or belying his own Soul.

IN Devotions, I love neither *Profane Boldness* nor *Pious Nonsense*, but such an humble and judicious Gravity, as shews the Speaker to be at once considerate of God's *Majesty*, the Churches *Honour*, and his own *Vileness*; both knowing what Things God allows him to ask, and in *what Manner* it becomes a Sinner to supplicate the *Divine Mercy* for himself or others.

I AM equally scandaliz'd with all Prayers that sound either *imperiously* or *rudely*, or *passionately*; as either wanting *Humility* to God, or *Charity* to Men, or *Respect* to the Duty.

THE Light of *Understanding*, and the Fervency of *Affection*, I hold the main
and

and most necessary Bequifities both in constant and occasional, solitary and social *Devotions*.

I HAD rather be condemn'd to the Woe of *Vae Soli*, than to that of *Ve vobis Hypocritæ*; by seeming to pray what I do not approve.

It is infinitely more glorious to convert Souls to God's Church by the *Word*, than to conquer Men to a Subjection by the *Sword*.

CONFUSION in *Religion* will as certainly follow every Man's turning Priest or Preacher, as it will in the *State*, where every one affects to rule as a *King*.

IN the inforc'd (not *neglected*) Want of ordinary Means, God is wont to afford *extraordinary Supplies* of his Gifts and *Graces*.

FORMER Sins may be seen in the Glass of present Terrors and Distractions.

HARDLY can Men be content with one *Sin*, but add *Sin* to *Sin*, till the latter punish the former.

WHOM the *Laws* cannot, *God* will punish by their own *Crimes* and *Hands*.

FATAL *Blindness* frequently attends, and punishes *wilful*; so that Men shall not be able at last to prevent their *Sorrows*, who would not timely repent of their *Sins*.

GOD'S Constancy is seen in the World's Variety and Changes.

THEY cannot want *Enemies* who abound in *Sin*, nor shall they be long undisturb'd and undistroy'd, who with an high Hand persist to fight *against God* and the clear *Convictions* of their own *Consciences*.

PIETY will make a Prince prosperous, at least it will keep him from being *miserable*; nor is he much a Loser who loseth all, yet saveth his own Soul at last.

THE Cup of *Afflictions* we must look upon as *God's Physick*, having that in *Healthfulness* which it wants in *Pleasure*.

A PRINCE ought to be well grounded and settled in *Religion*, that it may be judiciously *his own*, and not other Mens Custom and Tradition which he professes.

THE Fixation of the Prince in Matters of Religion, will not be more necessary for his *Soul's* than his *Kingdom's Peace*.

THE *Devil of Rebellion* doth commonly turn himself into an *Angel of Reformation*.

UNLESS a Prince be settled in Religion, he shall never want Temptations to destroy him and his, under Pretension of *reforming* Matters of *Religion*.

RELIGION

RELIGION seems even to the worst of Men as the *best* and most auspicious Beginning of their worst Designs.

EVERY one hath Affectation, by seeming forward to an outward Reformation of Religion, to be thought *Zealous*, hoping to recover those irreligious Deformities, whereto they are conscious, by a Severity of censuring other Mens Opinions or Actions.

A PRINCE must take Heed of abetting *any Factions*, or applying to any publick Discriminations in Matters of Religion, contrary to what is in his Judgment and the Churches well settled: For his partial adhering as *Head* to any one Side, gains him not so great Advantages in some Mens Hearts, who are prone to be of their King's Religion, as it loseth him in others, who think themselves and their Profession first *despis'd*, than *persecuted* by him.

UNDER the Colours of *Piety*, ambitious *Policies* march, not only with greatest *Security*, but *Applause*, as to the *Populacy*.

NOTHING ought to seem little or despicable in Matters which concern Religion and the Churches Peace, so as to neglect a speedy Reforming, and effectual suppressing *Errors* and *Schisms*: What seem at first but as an Hand-breadth, by
Seditious

Seditious Spirits, as by strong Winds are soon made to *cover* and *darken* the whole Heaven.

A TRUE Christian is not much solicitous what *Wrong* he *suffers* from *Men*, while he retains in his Soul what he believes is *right* before God.

A PRINCE ought always to keep up *solid Piety* and those *fundamental Truths* which mend both the Hearts and Lives of Men, with impartial Favour and Justice.

A PRINCE ought to take Heed that outward Circumstances and Formalities of *Religion* devour not all, or the best Encouragements of Learning, Industry, and Piety.

As the Wolf is not *less Cruel*, so he will be more justly *hated*, when he shall appear no better than a Wolf under *Sheep's Cloathing*.

THE true Religion establish'd in the *Church of England* is the best in the *World*, not only in the *Community* as Christians, but also in the *Special Notion* as *Reformed*; keeping the middle Way, between the *Pomp* of superstitious Tyranny and the *Meanness* of fantastick Anarchy.

THE *Protestant Religion* establish'd in *England* neither gives such Rules, nor ever sets such Examples as to raise War against the Church, the Laws and Prince.

COUN-

COUNTERFEIT and disorderly Zeal ought not to abate our Value and Esteem of *true Piety*, both of them are known by their *Fruits*; the Sweetness of the Vine and Fig-tree is not to be despis'd, though the *Brambles* and *Thorns* should pretend to bear *Figgs* and *Grapes*, thereby to rule over the *Trees*.

GOD sometimes *punishes* a People with *Continuance* in their Sins, and suffers them to be deluded with the Prosperity of their Wickedness.

KEEP you to true Principles of *Piety*, *Virtue*, and *Honour*, you shall never want a *Kingdom*.

IN Prosperity we should not be wholly Strangers to the Contemplations of *Mortality*: Those are never unseasonable, since this is always uncertain; Death being an Eclipse which oft happeneth as well in *clear* as *cloudy* Days.

IT is the greatest Glory of a Christian's Life to *die Daily*, in conquering by a lively Faith and patient Hope of a better Life, those partial and quotidian *Deaths*, which kill us as it were by Peace-meals, and make us to over-live our own *Fates*.

A MAN should not be asham'd to change for the better, but he must see that it is better before he changes, otherwise Inconstancy, in this, will be both a Sin and a Shame.

King's Papers to HENDERSON.

NO Man who truly understands the English Reformation will derive it from Henry the Eighth; for he only gave the Occasion, it was his Son who began, and Queen Elizabeth that perfected it. Ibidem.

I esteem nothing the better because it is done by such a particular Church, (tho' it were by the Church of England, which I avow most to reverence) but I esteem that Church most, which comes nearest to the Purity of the Primitive Doctrine and Discipline, as I believe this Church doth. Ibidem.

'Tis Presumption, not Piety, so to trust a good Cause, as not to use all lawful Means to maintain it.

His Majesty's LETTER, March 5,
1644-5.

STriving about Names and Words tendeth to no Profit, but to the puzzling and subverting those which seek after Truth. Since

Since God hath proclaimed a Blessing to the Peace-makers, needs must the Peace-breakers draw down Curses upon their own Heads.

A Christian ought not to think that Life too long or tedious, wherein God gives him an Opportunity, if not to do, yet to suffer, with such Christian Patience and Magnanimity in a good Cause, as are the greatest Honour of our Lives, and the best improvement of our Deaths.

In Point of true Christian Valour, it argues Pusillanimity to desire to die out of Weariness of Life, and a Want of that Heroick Greatness of Spirit, which becomes a Christian in the patient and generous sustaining those Afflictions, which, as Shadows, necessarily attend us while we are in this Body; and which are lessen'd or enlarg'd, as the Sun of our Prosperity moves higher or lower; whose total Absence is best recompens'd with the Dew of Heaven.

Our greatest Conquest of Death is from the Power and Love of Christ, who hath swallow'd up Death in the Victory of his Resurrection, and the Glory of his Ascension.

Charity is the noblest Revenge upon, and Victory over, our Destroyers.

As the greatest Temptations to Sin are wrapped up in seeming Prosperities; so

the severest Vengeances of God are then most accomplish'd, when Men are suffer'd to compleat their wicked Purposes.

God's Mercy will more than infinitely recompence, whatever by Man's Justice he is pleas'd to deprive us of.

God's righteous Judgment will confute their Fallacy, who from worldly Success, rather like Sophisters than sound Christians, draw those popular Conclusions for God's Approbation of their Actions.

God's wise Providence oft permits many Events, which his reveal'd Word (the only clear, safe, and fix'd Rule of good Actions and good Consciences) in no Sort approves.

If I must suffer a violent Death with my Saviour, it is but Mortality crown'd with Martyrdom, where the Debt of Death which I owe for Sin to Nature, shall be rais'd as a Gift of Faith and Patience offer'd to God.

The Trophies of my Charity will be more glorious and durable over them, than their ill-manag'd Victories over me.

I look upon the Temporal Destruction of the greatest King as far less deprecable, than the eternal Damnation of the meanest Subject.

It is better for us to be dead to ourselves and live in God, than by living in ourselves to be depriv'd of God.

To

To contend with Death, is the Work of a weak and mortal Man ; to overcome it, is the Grace of God alone, who is Almighty and Immortal.



Moral Apophthegms.

UNJUST Hatred and Jealousies, are able to pervert Acts of greatest Indulgence.

MANY Men are seldom of *one Mind*, and oftentimes the *major Part* are not in the Right.

SURE it ceases to be *Counsel*, when not *Reason* is used as to Men to perswade; but Force and Terror as to *Beasts*, to drive and compel Men to assent to what ever tumultuary Patrons shall project. He deserves to be a Slave without Pity or Redemption, that is content to have the *Rational Sovereignty* of his Soul, and *Liberty* of his Will and Words so captivated.

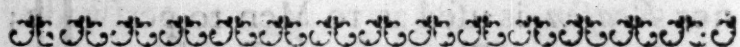
I Do not think my Kingdoms so considerable, as to preserve them with the Forfeiture of that Freedom, which cannot be deny'd me as a *King*, because it belongs to me as a *Man* and a *Christian*, owning the Dictates of none but God to be above me, as obliging me to consent. Better for me to die enjoying this Empire
of

of my Soul, which subjects me only to God, so far as by Reason or Religion he directs me, than live with the Title of a *King* ; if it should carry such a *Vassalage* with it, as not to suffer me to use my Reason and Conscience, in what I declare as a *King*, to like or dislike.

Too much Variety doth but confound the Senses, and makes them still hate one Folly, and fall in Love with another.

WHEN large Pretences prove but the Shadow of weak Performance, then the greatest Labours produce the smallest Effects.

No Man's Reason can be commanded by another Man's Will.



King's Second Paper to Henderson.

ERROR and Passion is a *Shadow* of *Reason*, and must serve those that are destitute of the *Substance*.

SURE that Man cannot be *Blameable* to God or Man, who seriously endeavours to *see the best* Reason of things, and faithfully *follows* what he takes for Reason ; the *Uprightness* of his Intentions will excuse the possible *Failing* of his *Understanding*. If a *Pilot* at Sea cannot see the *Pole-Star*, it cannot be any Fault in him to *steer his Course* by such *Stars* as do best appear to him.

It

It argues rather those Men to be conscious of their Defects of Reason and convincing Arguments, who call in the Assistance of *meer Force*, to carry on the Weakness of their *Counsels* and *Proposals*.

I CAN be content to re-recede *much* from my own Interest and personal Rights, of which I conceive myself to be *Master*; but in what concerns *Truth, Justice*, the *Rights* of the *Church*, and my *Crown*, together with the general Good of my *Kingdoms*; (which I am bound to preserve as much as Morality lies in me) here I am, and ever shall be *fix'd* and *resolute*: No Man can gain my *Consent* to that, wherein my Heart gives my Tongue or Hand the Lye; nor will I be brought to affirm that to *Men* which in my Conscience I deny before *God*.

COMMON Civility is in vain expected from those that dispute their Loyalty.

It cannot be safe for any Relation to a King to tarry among them, who are shaking Hands with their *Allegiance* under Pretence of laying faster hold on their *Religion*.

AFFLICTIONS makes *Vertues* shine with greater Lustre, as *Stars* in the darkest Nights.

A TRUE *Wife* loves her *Husband*, not his *Fortunes*, and bears a Sympathy with him in his *Afflictions*.

SUCH

SUCH is the Ingratitude of some Men, that they scornfully lift up themselves against those of whose *Bread* they have eaten, and been enrich'd with their Bounty, and yet think to satisfy all Obligations to Duty by their *Corban* of *Religion*; and can less endure to see, than to sin against their *Benefactors* as well as their *Sovereigns*.

It is the most glorious *Victory*, when no Disdain or Emotion of *Passion* transports us by the Indignity of ill Carriage to do or say any thing unbeseeming ourselves, or unsuitable to that Temper which in greatest Injuries best becomes a Christian, as coming nearest to the great Example of Christ.

CLEMENCY is a *Debt* which we *ought to pay* to those that *crave it*, when we have Cause to believe they would not after *abuse* it; since God himself suffers us not to pay any thing for his Mercy, but only *Prayer* and *Praises*.

THEY confess their known Weakness as to Truth and Justice, who chose rather to contend by Armies than by Arguments.

To bind a Man's self to a general and implicit Consent to whatever shall be desired or propounded, were such a Latitude of blind Obedience, as never was expected from any *Freeman*, nor fit to be requir'd

quir'd of any *Man*, much less of a *King* by his own Subjects.

THE Goodness of Mens *Intentions* will not excuse the Scandal and Contagion of their Examples.

MISCONSTRUCTIONS of Actions, are prone to find more Cruelty in Men to what is false and evil, than Love and Charity to what is true and good.

HE that is conscious to his own Depth of Wickedness, is loth to believe any Man not to be so bad as himself.

'TIS Kingly to *do well* and *bear ill*: If I can but *act* the one, I shall not much regard to *bear* the other.

ROYAL Bounty emboldens some Men to *ask* and *act* beyond all Bounds of *Moderesty* and *Gratitude*.

I THANK God, I never found but my *Pity* was above mine *Anger*.

BETWEEN the *Malice* of my Enemies and other *Mens* Mistakes, I put as great a Difference, as between an ordinary *Ague* and the *Plague*; or the Itch of *Novelty* and the Leprosy of *Disloyalty*.

AS Lyars need have good *Memories*, so malicious Persons good *Inventions*.

MY Patience will better serve to *bear*, and my Charity to *forgive*, than my Leisure to answer the many *false Aspersions* which some Men have cast upon me.

LIBERTY, in the popular Sense, is to
do what every Man liketh best.

I WISH *Repentance* may be the *only*
Punishment of Evil-doers.

GOD'S Mercies are full of *Variety*, and
yet of Constancy.

A LITTLE Moderation may prevent
great Mischiefs.

PRIDE attends *prosperous*, and *Repine-*
ings follow *disastrous* Events.

'TIS a pious *Ambition* to overcome
each other with Reason, Moderation, and
Self-denial.

THE greatest Experiments of *Vertue*
and *Nobleness*, are discover'd in the greatest
Advantages against an Enemy ; and the
Obligations are those which are put upon
us by them, from whom we could least
have expected them.

SECRET Impressions of Shame and
Dishonour attend all unworthy Actions,
have they never so much of Publick Flatter-
ry and Popular Countenance.

GOD bless'd the modest Respect and filial
Tenderness which *Noah's* Sons bare to
their Father ; nor did his open Infirmary
justify *Cham's* *Impudency*, nor exempt him
from that Curse of being *Servant* of *Ser-*
vants ; which Curse must needs be on them
who seek by dishonourable Actions to please
the Vulgar, and confirm by ignoble Acts
their Dependence upon the People.

REASON

REASON is the divinest Power, I shall never think myself *weaken'd*, while I may make full and free Use of that; no Eclipse of outward Fortune shall rob me of that Light: What God hath deny'd of outward Strength, his *Grace* I hope will supply with inward Resolutions, not morosly to deny what is fit to be granted, but not to grant any Thing which *Reason* and *Religion* bid one deny.

No *Restraint* shall ensnare my Soul in Sin, nor gain that of me which may make my *Enemies* more insolent, my *Friends* asham'd, or my *Name* accurs'd.

'TIS better *others* betray us than we ourselves, and that the Price of our Liberty should be our *Conscience*; the greatest Injuries our Enemies seek to inflict upon us, cannot befall us without our *own Consent*.

COMPANY *obtruded*, is more sad than any *Solitude* can be.

THO' the Justice of the Law deprives Prisoners and Malefactors of worldly Comfort, yet the Mercy of Religion allows them the Benefit of their *Clergy*; as not aiming at once to destroy their *Bodies* and damn their *Souls*.

SOME *Remedies* are worse than the Disease, and some *Comforters* more miserable than *Misery* itself.

BRETHREN in *Iniquity* are not far from becoming *insolent Enemies*; for there is nothing harder than to keep ill Men long in one Mind.

PLENTY is prone to add Fuel to the Luxuries of popular Cities, their *Wealth* to make them *Wanton*, their *Multitudes* tempting them to *Security*, and their *Security* exposing them to unexpected *Miseries*.

THE most, tho' they be not *good* themselves, yet are glad to see the severer Ways of *Vertue* at any Time sweeten'd by *temporal Rewards*.



Political Apophthegms.

AS the Quality of a *Prince* sets him beyond a *Duel* with any Subject, so the Nobleness of his Mind must raise him above the meditating any *Revenge*, or executing his *Anger* upon so many; for there is more inward *Complacency* in pardoning one that in punishing a *Thousand*.

NEEDS must the total Alteration of *Fundamentals* be not only destructive to others, but in Conclusion to themselves that attempt it.

A GOOD Prince ought to resolve to give all just Satisfaction to *modest* and *sober Desires*, and to redress all *publick Grievances*

ces in Church and State, and by the Weight of Reason counterpoise the over-ballancing of *Factions*.

THE right Way of *Parliaments* is most safe for the Crown, as best pleasing to the People.

HIS own and his Childrens Interests are Obligations to a Prince to seek and preserve the Love and Welfare of his Subjects.

TIME is the best Cure for *Factions*.

THE only temporal Blessing that is left to the Ambition of just Monarchs, as their greatest Honour and Safety, next God's Protection, is to seek and preserve the *Love* and *Welfare* of their People.

PRINCES can be *no Losers* by lessening themselves in some Things of their just *Prerogative*, if they might but gain a Recompence in their Subjects *Affections*.

RIGOUR or *Remissness* of Ministers in Church and State, contract upon Government *Odium* and *Offences*.

IT concerns Princes both in *Piety* and *Policy* to see *Religion* settled and preserv'd in Truth, Unity, and Order; as knowing that no Flames of Civil Dissentions are more dangerous than those which make *Religious Pretences* to be the Ground of *Factions*.

GREAT *Abilities* are prone to create in a Minister of State great *Confidence* of Undertakings, and great Employments are like

like enough to betray him to *great Errors* and *many Enemies*.

STATESMEN, who move in an *high Sphere*, and with a *vigorous Lustre*, must needs, as the *Sun*, raise many *envious Exhalations*, which condens'd by a popular *Odium*, are capable to *cast a Cloud* upon the brightest Merit and Integrity.

THE Importunity of People may sometimes *necessitate* a Prince, though unsatisfy'd in his own Conscience, to chuse rather what is safe than what seems just, and so prefer the outward Peace of his Kingdoms with *Men*, before that inward *Exactness* of Conscience with *God*. Yet still, *better one Man perish, tho' unjustly, than the People be displeas'd*, is a fallacious Maxim.

FOR the best Rule of *Policy*, is to prefer the doing of *Justice* before all *Enjoyment*, and the Peace of Conscience before the Preservation of Kingdoms.

STRONG *Probabilities* are sufficient to raise Jealousies in any King's Heart, who is not wholly stupid and neglective of the publick Peace.

POPULAR Tumults are not like a *Storm at Sea*, which yet wants not its Terror, but like an *Earthquake*, shaking the very Foundations of all, than which nothing in the World hath more of *Horror*.

NOTHING

NOTHING is more to be fear'd and less to be used by *wise Men*, than *tumultuary Confluxes* of *mean and rude People*, who are taught first to *petition*, then to *protect*, then to *dictate*, at last to *command* and *over-awe* the Parliament.

THE Mid-wifery of *Tumults* is used by those who have a Mind to bring Ruine upon the Church and State.

MENS *Passions* and God's *Directions* seldom agree ; *violent* Designs and *Motions*, must have suitable Engines.

SUCH as too much attend their *own Ends*, seldom confine themselves to *God's Means*.

FORCE must croud in what Reason will not lead.

As it is no strange Thing for the *Sea* to rage, when *strong Winds* blow upon it, so neither for Multitudes to become *Insolent*, when they have Men of some Reputation, for *Parts* and *Piety*, to set them on.

SOME may interpret it as an Effect of Pusillanimity, for a *Man* for *popular Terrors* to desert his *publick Station*. But I think it an Hardiness beyond *true Valour*, for a *wise Man* to set himself against the *breaking in of a Sea* ; which, to resist at present, threatens imminent Danger, but to withdraw, gives it Space to

to spend its *Fury*, and gains a fitter *Time* to *repair* the *Breach*.

A GALLANT Man had rather fight to great Disadvantages, for Number and Place in the *Field* in an orderly Way than *scuffle* with an undiscipline Rabble.

As *Swine* are to Gardens and orderly Plantations, so are *Tumults* to Parliaments and Plebeian Concourses to publick *Councils* turning all into Disorders and sordid Confusions.

SOME Men occasion *more Work* than they find to do, by undoing so much as they find *well done* to their Hands: their Activity being such, that they will needs make rather than want it, and chuse to be *doing amiss* rather than do *nothing*.

GOOD Subjects will never think it *just* or *fit* that their Sovereign's Condition should be *worse* by his bettering *their*.

THE *Commonwealth* is kept in Tune by preserving the Laws in their due Execution and Vigour, wherein the Prince's Interest lies more than any Mans.

MORE than the *Law* gives, a just Prince *desires* not to have, and *less* the meanest Subject should not.

A PRINCE is easily perswaded that he cannot *grant* too much, or *distrust* too little, to Men who being professedly his *Subjects*, pretend singular *Piety* and *Religious Strictness*.

BETTER

BETTER it is forc'd to Sea by a *Storm*,
tho' unprovided of Tackling and Victu-
als, than venture splitting or sinking on a
Lee-shore.

TUMULTS resolve to take the Bold-
ness to demand any thing, and not leave
their Governors the Liberty of their Rea-
son and Conscience to deny them any
thing.

A PRINCE is not bound farther to
agree with the Votes of his Council than
he sees them agree with the *Will of God*,
with his *just Rights* as a *King*, and the
general Good of his *People*.

THO' a Prince be desirous to give all
just Content to his People, yet some Mens
Hydropick Insatiableness hath learned to
thirst the more, by how much the more
they *drink*: whom no Fountain of Royal
Bounty is able to overcome; so resolv'd,
they seem either utterly to *exhaust* it, or
barbarously to obstruct it.

As to the Desires of Men, God enjoin-
eth us to try all things by the Touch-
Stone of Reason and Laws, which are
the Rules of Civil Justice, and to declare
our Consents to that only which our
Judgments approve.

THE unthankful Importunities and tu-
multuary Violence of immoderate De-
mands, ought not to betray a resolv'd
Prince to that dangerous and unmanly

G

Slavery,

Slavery, which should make him strengthen them by his Consent in those Things which he thinks in his Conscience to be against the *Glory of God*, the Good of his *Subjects*, and the Discharge of his own Duty, in Reason and Justice.

'Tis among the wicked *Maxims* of bold and disloyal Undertakers, that *bad Actions must always be seconded with worse*; and rather not to be *begun*, than not carry'd on; for they think the *Retreat* more dangerous than the Assault, and hate *Repentance* more than *Perseverance* in a Fault.

'Tis the best of Policy to bear with Patience what we cannot remedy by Prudence.

SUPERSTIOUS *Sourness* in Matters of Religion, so darkens the Judgment, that they cannot see any thing of Sin and Rebellion in those Means they use with Intent to reform to their Models what they call *Religion*; who think all is *Gold* of Piety which doth but *glisten* with a Shew of Zeal and Fervency.

SIR *John Hotham* was a notable Monument of unprosperous *Disloyalty*, teaching the World by so sad and unfortunate a Spectacle, that the *rude Carriage* of a Subject towards his *Sovereign*, carries always its own *Vengeance*, as an unseperable Shadow with it; and those oft prove the most

it, who were the first *Employers* in the Service.

IT is a hard and disputable *Choice* for a *King* that loves his People and desires their Love, either to *kill* his own Subjects or to be kill'd by them.

MISCARRIAGES in Government may escape, rather through *ill Counsel* of some Men driving on their *private Ends*, or the *Peevishness* of others envying the publick should be manag'd without them, or the hidden and *insuperable Necessities* of State, than any *Propensity* a Prince has of himself, either to *Injuriousness* or *Oppression*.

THE Hazards of War are equal, nor doth the *Canon* know any Respect of *Persons*.

UNNATURAL Motion seem rather the Production of a Surfeit of *Peace* and Wantonness of Minds, or of private Discontent; Ambition and Faction, which easily find, or make Causes of Quarrel, than any real Obstruction of *Justice* or *Parliament Privileges*.

THE sole exposing a Man to the publick *Odium*, is enough to ruin any Man, before his *Cause* be *heard* or *try'd*.

SOVEREIGN Power in Subjects seldom agreeth long with the Stomachs of Fellow-Subjects.

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MISCARRIAGES in Government may escape, rather through *ill Counsel* of some Men driving on their *private Ends*, or the *Peevishness* of others envying the publick should be manag'd without them, or the hidden and *insuperable Necessities* of State, than any *Propensity* a Prince has of himself, either to *Injuriousness* or *Oppression*.

THE Hazards of War are equal, nor doth the *Cannon* know any Respect of *Persons*.

UNNATURAL Motion seem rather the Production of a Surfeit of *Peace* and Wantonness of Minds, or of private Discontent; Ambition and Faction, which easily find, or make Causes of Quarrel, than any real Obstruction of *Justice* or *Parliament Privileges*.

THE sole exposing a Man to the publick *Odium*, is enough to ruin any Man, before his *Cause* be *heard* or *try'd*.

SOVEREIGN Power in Subjects seldom agreeth long with the Stomachs of Fellow-Subjects.

THERE is no King so great as he that is King of rich and free People ; and if they have not Property of Goods, and Liberty of Persons, they can be neither Rich nor Free. *Basilika, Part the 2d, fol. 40.*

THE Peoples Liberty strengthens the King's Prerogative, and the King's Prerogative is to defend the Peoples Liberties.

A JUST Prince conceives himself capable of being serv'd only by honest Men, and in the honest Way. *Answ. to Remonstrance.*

THE Law is the Inheritance of every Subject, and the only Security he can have for his Life, Liberty, or Estate. *Ibidem.*

THOSE Accommodations are most easily made, and most exactly observ'd, that are granted upon reasonable and equal Conditions. *Answ. to the 19th Proposition.*

THE Flourishing of a People is their King's greatest Glory, and their Affections his greatest Strength.

AFTER intestine Troubles, an Act of Oblivion is the best Bond of Peace; the Wisdom of this, and other Kingdoms, having in such Cases usually and happily in all Ages, granted general Pardons, whereby the numerous Discontentments most fatal and implacable *Executioners* of it,

of many Persons and Families otherwise expos'd to Ruin, might not become Fewel to new Disorders, or Seeds to future Troubles. *Basilika, Part 2d, fol. 618.*

GOOD King desires not to be safer than he wishes his People.

THEY who are *conscious* to their own evil Merit and Designs, will needs persuade the World that none but *Wolves* are fit to be trusted with the Custody of the *Shepherd* and the *Flock*.

FACTIOUS Distractions must needs follow the *many-headed Hydra* of Government, which as it makes a Shew to the People to have *more Eyes* to foresee, so they will find it hath *more Mouths* too, which must be satisfy'd; and at best, hath rather a *Monstrosity* than any thing of Perfection, beyond that of *Right Monarchy*, where *Counsel* may be in many, as the *Senses*, but the supream Power can be but in one as the *Head*.

THE *Hearts* of Subjects are the greatest *Treasure* and best *Ammunition* of a King.

SOME Things which a King might approve, yet in *Honour* and *Policy* are at some Time to be deny'd to some Men, lest he should seem *not to dare to deny* any Thing, and give too much Encouragement to unreasonable Demands or Importunities.

No

No Man seeks to limit and confine his *King* in *Reason*, who hath not a Secret Aim to share with him or usurp upon him in *Power* and *Dominion*.

A just Prince ought not so much to look at *Number* and *Power* as weigh *Reason* and *Justice*.

TUMULTS are the *Hounds* that attend the Cry and *Hollow* of those Men who hunt after *Factions* and private Designs; to the Ruin of *Church* and *State*.

It is the *Resolution* of a good Prince, that nothing of *Passion* or *Peevishness*, or *List* to contradict, or *Vanity* to shew his *negative Power*, shall have any Byass upon his *Judgment*, to make him gratify his *Will*, by denying any Thing which *Reason* and *Conscience* commands him not: nor on the other Side, to consent to more than *Reason*, *Justice*, *Honour*, and *Religion* perswade him to be for *God's Glory*, the *Churches Good*, his *Peoples Welfare*, and his own *Peace*.

AN indulgent Prince will study to satisfy his *People*, but will never, for *Fear* or *Flattery*, gratify any *Faction*, how potent soever; for this were to nourish the *Disease* and oppress the *Body*.

THE Interest of a Prince lies as much in the *common Welfare* of his *Subjects*, as some Mens doth in their *Perturbations*,
who

who think they cannot do well but in *evil* Times.

A *PIOUS Prince* looks upon the Effusion of his *Subjects Blood*, as exhausted out of his own *Veins*.

It cannot but seem either *Passion*, or some *Self-seeking*, more than true *Zeal* and *pious Discretion*, for any foreign *State* or *Church*, to prescribe such *Medicines* only for others which themselves have used, rather successfully than commendably; not considering that the same *Physick*, on different Constitutions, will have different Operations, that may *kill* one which doth but *cure* another.

MEN jealous of the Justifiableness of their *Doings* and *Design* before *God*, never think they have *human* Strength enough to carry their Work on, seem it never so plausible to the People: What cannot be justify'd in *Law* and *Religion*, had need to be fortify'd with *Power*.

INCONSTANCY attends all Minds engag'd in violent Motions.

IN vain do Men think to build their *Piety* on the Ruins of *Loyalty*, nor can those Confederations be durable, when Subjects make *Bankrupt* of their *Allegiance*, under Pretence of setting up a quicker Trade for *Religion*.

ALL *Reason* and true *Policy* will teach Subjects that their chiefest Interest consists
in

in their *Fidelity to the Crown*, not in their Serviceableness to any Party.

SOME Men have so much of the *Serpents Subtilty*, that they forget the *Dove's Simplicity*.

AMBITIOUS Minds never think they have laid *Snares* and *Gins* enough to catch and hold the *Vulgar Credulity*; for by such *Politick* and seemingly *pious Stratagems*, they think to keep the *Populacy* fast to their *Parties*, under the Terror of *Perjury*.

No *After-Contracts* devis'd and impos'd by a few Men in a declar'd Party, without the *Consent* of the Prince, and without any like *Power* or *Precedent from God or Man's Law*, can be ever thought by judicious Men sufficient, either to absolve or slacken those moral and eternal *Bounds of Duty*, which lie upon all *Subjects Consciences* both to *God* and their *Prince*.

ILLEGAL Ways seldom or never intend the engaging Men more to *Duties*, but only to *Parties*. Therefore it is not regarded how they keep their *Covenants* in Point of *Piety* pretended, provided they adhere firmly to the *Party* and *Design* intended.

UNJUST it is, both in the Eye of *Reason* and *Religion*, to deprive the most *sacred*

cred Employment of all due *Encouragements*.

THE worst Effects of *open Hostility*, come short of those *Stratagems* and conflicts of Malice, which by *Falsities* seek to oppress the Truth, and by *Jealousies* to supply the Effect of real Causes.

A GOOD King can more willingly lose his *Crowns* than his *Credit*; nor are his *Kingdoms* so dear to him as his *Reputation* and *Honour*. Those must have a *Period* with his Life, but these may survive to a glorious kind of Immortality when he is dead and gone; a good Name being the embalming of *Princes*, and a sweet Consecrating of them to an *Eternity* of *Love* and *Gratitude* among *Posterity*.

WHEN our Eyes are *blinded* with the Mists of *Suspensions*, we are soon misled into the *Precipices* of *Actions*.

A GOOD Prince is too conscious to his own Affections toward the Generality of his People, to suspect theirs to him.

THE Sense of the Injuries done unto his *Subjects*, is as sharp as those done to a *Prince himself*. He had rather prevent his Peoples Ruin than rule over them; nor is he so ambitious of that Dominion, which is but his Right, as of their Happiness; and therefore had rather suffer all the Miseries of Life, and die many Deaths, than shamefully to desert, or dishonourably

bly to betray his own just Rights and Sovereignty, on which their Felicity depends.

SOME look so much at the Goodness of the *End* propounded, that they consider not the Lawfulness of the *Means* used, nor the Depth of the Mischief plotted and intended.

THE Noise and Ostentation of *Liberty*, is an usual Artifice to withdraw the Peoples Affections from their Prince to innovating Designs: For *Liberty*, in a popular Sense, is to do what every Man liketh best, but the divinest *Liberty* is to *will* what Men should, and to do what they so *will*, according to *Reason, Laws, and Religion*.

THE Bounds of the Laws good Men count their Ornament and Protection, others their *Manacles and Oppression*.

IT is not just any Man should expect the Reward and Benefit of the *Law*, who despiseth its Rule and Direction, losing justly his *Safety*, while he seeks an unreasonable *Liberty*,

THEY are the best Preservers of true Liberties, who allow themselves the least *Licentiousness* against or beyond the Laws.

PROUD and arrogant *Activity* seeks to hatch every Egg of different Opinion to a *Faction* or *Schism*.

NEVER were any Princes more glorious than those whom God hath suffer'd to be
try'd

try'd in the Furnace of *Afflictions* by their injurious Subjects.

It is no wonder if Men, not fearing *God*, should not honour their *King*, since *God* hath graven such Characters of divine Authority, and sacred Power upon Kings, as none may without Sin seek to blot them out.

THE Pride of those that study *Novelties*, can hardly allow former Times any Share or Degree of Wisdom or Godliness.

SLIGHT and easy is that *Leger-de-main* which will serve to delude the Vulgar.

No Men are prone to be greater *Tyrants* and more rigorous *Exactors* upon others, to conform to their illegal *Novelties*, than such whose Pride was formerly least dispos'd to the Obedience of *lawful* Constitutions, and whose *licentious* *Humours* most pretend *Conscientious Liberties*.

THE Advantage of Error consists in Novelty and Variety, as Truths in *Unity* and *Constancy*.

A KING is intrusted by *God* and the *Laws*, with the Good both of *Church* and *State*.

USE is the great Arbitrator of *Words*, and Master of *Language*.

FACTION and Confusion, Emulation and Contempts, are prone to arise among *Equals* in Power and Function.

INCONSTANCY is a great Prejudice against Novelty.

It is a gross vulgar Error to impute to, or revenge upon the *Function* the Faults of *Times* or *Persons*.

SECULAR Additaments and Ornaments of Authority, Civil Honour, and Estate, which *Christian Princes* have annexed to *Bishops* and *Churchmen*, are but as *just Rewards* of their Learning and Piety, Enablements to Works of *Charity* and *Hospitality*, and meet Strengthenings of their *Authority* in Point of *Respect* and *Observance*, which even in peaceful Times are hardly paid to any Governors by the Measure of their *Vertues*, so much as by that of their *Estates*.

POVERTY and *Meanness* exposeth *Governors* and their *Authority* to the Contempt of licentious Minds and Manners.

THERE is an innate Principle of *vitious* Opposition in all Men, against those that seem to *reprove* or *restrain* them.

WHAT I think in my Judgment *best*, I may not think so absolutely necessary for all Places and at all *Times*.

FAR better it is to hold to *Primitive* and *Uniform Antiquity*, than to comply with *divided Novelty*.

THE Way of Treaties is as a retiring from Fighting like *Beasts* to arguing like *Men*,

Men, whose Strength should be more in their *Understandings* than in their *Limbs*.

THOSE that endeavour to rule by the *Sword*, shall at last fall by it; for *Faction* is the *Mother of Ruin*.

IT is an Office not only of *Humanity* rather to use Reason than Force, but also of *Christianity*, to seek Peace and ensue it.

THE Events of all *War*, by the *Sword*, are very dubious and of a Civil-War uncomfortable, the End hardly recompensing and late repairing the Mischief of the *Means*.

NO Success shall enhance the Price of *Peace*.

JEALOUSIES are not so soon allay'd as they are rais'd.

SOME Men are more afraid to retreat from violent Engagements than to engage: What is wanting in *Equity* must be made up in *Pertinacy*.

SUCH as have little to enjoy in *Peace* or lose in *War*, study to render the very Name of *Peace* odious and suspected.

SOME Men have that *Height*, as to interpret all fair Condescendings, as Arguments of *Feebleness*, and glory most in an inflexible Stiffness, when they see others most supple and inclinable to them.

THE highest Tide of Success will not set a just Prince above a *Treaty*, nor the lowest Ebb below a *Fight*, tho' it is not any

any Sign of Mens Valour to be prodigal of Mens *Lives*, rather than to be drawn to produce our own *Reasons*, or to subscribe to other *Mens*.

IN the Safety and Preservation of the *Prince* and the *Laws*, all honest Men think the Welfare of their Country doth consist ; for and withal which, it is far more honourable and comfortable to *Suffer* than to *Prosper* in their Ruin and Subversion.

NEITHER Shews nor Truth of Piety, are sufficient to dispense with or expiate the *Defects* of *Subjects Duties* and *Loyalty* to their *Prince*.

IN War the most prosperous *Success* on either Side, impair the Welfare of the whole.

OUR mutual Divisions are our common Distractions, and the Union of all is every good Man's chiefest Interest.

A GREAT Miscarriage it is, that *popular Clamours* and *Fury* should be allow'd the Reputation of *Zeal* and the *publick Sense*.

THEY study to please, some Parties injures all.

FREEDOM, Moderation, and Impartiality, are sure the best Tempers of *reforming* Councils and Endeavours : What is acted by *Factions*, cannot but offend more than it pleaseth.

THE *Vulgar* are taken with *Novelties*, as *Children* with *Babies*; very much, but not very long.

GOOD Princes, as they own their Kingdoms from God, so they desire to rule for his *Glory* and his *Churches Good*.

As good Ends cannot justify evil Means, so nor will *evil Beginnings* ever bring forth good *Conclusions*, unless God, by a Miracle of Mercy, create *Light out of Darkness*, order out of *Confusions*, and *Peace* out of our *Passions*.

A GOOD Prince wishes his Subjects had a clear Sight into his most retir'd Thoughts, where they might discover how they are divided betwixt his Love and Care, not more to preserve his own *Rights*, than to procure their *Peace* and *Happiness*; and extream Grief to see them both *deceiv'd* and *destroy'd*.

BEEs will gather Honey where the *Spider* sucks Poison.

SUBJECTS can hardly be happy, if their Prince be miserable, or enjoy their Peace and Liberties while he is oppress'd.

SOME Mens Design is like *Absolom's*, by enormous Actions to widen Differences, and to exasperate all Sides to such Distances as may make all *Reconciliation* desperate.

WITH the *Vulgar Prosperity* gains the greatest Esteem and Applause, as Adversity

ty exposeth to their greatest Slighting and Disrepect, as if *good Fortune* were always the Shadow of *Vertue* and *Justice*, and did not oftner attend *vitious* and *injurious* Actions, as to this World.

No secular Advantages seem sufficient to that Cause, which begins with Tumults, and depends chiefly upon its *Reputation* with the *Vulgar*.

THE taking away of a Prince's *Credit* is but a necessary Preparation to the taking away of his *Life* and his *Kingdoms*.

WHAT Providence denies to *Force*, it may grant to *Prudence*.

CONFIDENCE of an Enemy may disarm and overcome him.

So various are all human *Affairs*, and so Necessitous may the State of Princes be, that their greatest Danger may be in their suppos'd *Safety*, and their *Safety* in their suppos'd *Danger*.

It is some Skill in *Play* to know when a Game is *lost*; better fairly to give over than to contest in vain.

RESTRAINT, tho' it hath as little of *Safety* to a Prince, yet it hath not more of *Danger* than unbridled Tumults.

IF my *Capacity* or *Death* must be the Price of the Redemption of the *Laws*, I grudge not to pay it.

NO Condition can make a *King* miserable, which carries not with it his *Souls*, his *Peoples*, and his *Posterities* Thralldom.

I RATHER chuse to suffer for my Subjects than with them; and therefore had rather hazard the Ruin of one King, than confirm many Tyrants over them.

THE evil Policy of Men forbids all just Restitution, lest they should confess an injurious Usurpation.

THE Sins of a Prince have the Aggravation of his *Condition*, the Eminency of his Place, adding Weight to his Offences.

SOME little Practice will serve that Man who only seeks to represent a Part of *Honesty* and *Honour*.

A KING cannot be so *low*, but he is considerable, adding Weight to that Party where he appears.

IT is better to swim down a Stream, than, in vain, to strive against it.

IMPOSSIBLE it is for Lines to be drawn from the Centre, and not to *divide* from each other so much the wider, by how much they go *farther* from the Point of Union.

SUCH as will adventure on a King without any Commission, but that of Will and Power to take his Person into their Custody, must not be thought *Over-mo-dest*

or *Timorous* to carry on any Design they have a Mind to.

THIS much more happy to be subject to the known Laws, than to the various Wills of any *Men*, seem they never so *plausible* at first.

VULGAR Compliance with any illegal and extravagant Ways, like violent Motions in Nature, soon grows weary of itself, and ends in a Refractory Sullenness.

PEOPLES Rebounds are often in their Faces, who first put them upon those *violent Strokes*.

THE Ways of Peace consist not in the divided Wills of Parties, but the joint and due Observation of the Laws.

SINS expose a People to God's Justice, their *Riches* to others *Injuries*, their *Number* to *Tumults*, and their *Tumults* to *Confusion*.

WE must not measure a *Cause* by the Success, nor a Man's Judgment of Things by his *Misfortunes*,

A PRINCE that hath begun and spent some Years of Discretion on the Experience of *Troubles* and Exercise of Patience, hath an Advantage of Wisdom above most of his *Quality*.

PIETY, and all Virtues, both *Moral* and *Political*, are commonly better planted to a Thriving, in *Troubles*, as *Trees* set in *Winter*, than in Warmth and Serenity
of

of Times, or amidst those Delights which usually attended Princes Courts in Times of Peace and Plenty, which are prone either to root up all Plants of true Vertue and Honour, or to be contented only with some *Leaves* and withering Formalities of them, without any real Fruits, such as tend to the publick Good, for which Princes should always remember they are born, and by Providence design'd.

FLATTERERS are as inseparable from prosperous Princes, as Flies from Fruit in Summer, whom *Adversity*, like cold Weather, drives away.

THE best Government and highest Sovereignty a Prince can attain to, is to be *subject to God*, that the *Scepter* of his *Word* and *Spirit* may rule in his Heart.

THE true Glory of Princes consists in advancing *God's Glory*, in the Maintenance of true Religion, and the Churches Good; also in the Dispensation of Civil Power, with Justice and Honour to the Publick Peace,

A PRINCE ought so to order Affairs in Point of Power, that he need not to fear or flatter any *Faction*; for if ever he stand in Need of them, or must stand to their *Courtesy*, he is undone. The *Serpent* will devour the *Dove*; he may never express less of Loyalty, Justice, or Humanity, than from those who engage

into religious Rebellion; from whom he may hear *Jacob's* Voice, but he shall feel they have *Esau's* Hands.

THE *settled Laws* of the Kingdom are the most excellent *Rules* a Prince can govern by.

INGENIOUS *Liberty* consists in the Enjoyment of the Fruits of Industry, and the Benefit of those Laws, to which Subjects themselves have consented.

A PRINCE'S Prerogative is best shew'd and exercis'd in *remitting*, rather than *exacting* the Rigour of the Laws; there being nothing worse than legal *Tyranny*.

I CANNOT learn that Lesson, nor I hope ever will you, that it is *Safe* for a King to gratify any *Faction* with the Perturbation of the Laws, in which is wrapt up the publick *Interest* and the Good of the *Community*.

A PRINCE ought seriously to consider the former real or objected Miscarriages of his Predecessor, which might occasion *Troubles*, that he may avoid them.

A PRINCE ought not to repose so much upon any Man's *single Counsel*, Fidelity and Discretion in managing *Affairs* of the first Magnitude, (that is Matters of *Religion* and *Justice*) as to create in himself or others a Diffidence of his own *Judgment*, which is likely always to be more constant and impartial to the Interests

interests of his *Crown* and *Kingdom*, than any Mans.

A PRINCE must beware of *exasperating* any Factions by the Crossness and Asperity of some Mens *Passions*, *Humours*, or private *Opinions*, imploy'd by him, grounded only upon the *Differences in lesser Matters*, which are but the *Skirts* and *Suburbs* of *Religion*.

FAVOURS and Rewards must be distributed to all Men by the Prince with an *equal Eye* and *impartial Hand*, as he finds them for their real Goodness, both in *Ability* and *Fidelity* worthy and capable of them.

As a Prince needs no Paliations for any Designs, (as other Men) so he ought to study really to exceed in true and constant Demonstrations of Goodness, Piety, and Vertue towards the People, even all *those Men* that make the greatest Noise and Ostentations of Religion; so he shall neither fear any Detection, (as they do who have but the Face and Mask of Goodness) nor shall he *frustrate* the Just Expectations of his People, who cannot in Reason promise themselves so much Good from Subjects *Novelties*, as from the virtuous Constancy of their King.

NONE are greater Oppressors of the Estates, Liberties, and Consciences of the People, than those Men that entitle themselves

themselves the Patrons and Vindicators of them, only to usurp *Power* over them.

WHEN ever Acts of *Indemnity* and *Oblivion* shall be desir'd and accepted, let them be granted not only as Acts of State, Policy, and Necessity, but of *Christian Charity* and *Choice*.

PARLIAMENTS, in their right *Constitution*, with Freedom and Honour, will never injure or diminish the Greatness of the King; but will rather be as Interchangings of Love, Loyalty, and Confidence between a Prince and his People.

THE publick Interest consists in the mutual and common Good, both of *Prince* and *People*.

WE must not starve ourselves, because some have *surfeited* on wholesome Food.

A CROWN is not worth taking up or enjoying upon sordid, dishonourable, and irreligious Terms.

THE Mask of *Religion*, on the Face of *Rebellion*, will not long serve to hide their Deformities that use it.

THERE are but few Steps between the *Prisons* and the *Graves* of *Princes*.

No Law of God or Man invests *Subjects* with any Power of Judicature without their Sovereign, much less against him.

NOTHING makes mean Spirits more cowardly *Cruel* in managing their *usurp'd Power*.

Power against their lawful Superiors, than the Guilt of their unjust Usurpation.

KINGS are expos'd to as many Dangers (being the greatest Patrons of *Law, Justice, Order, and Religion* on *Earth*) as there be either *Men* or *Devils* which love *Confusion*.

GOD will not suffer those Men long to prosper in their *Babel*, who build it with the *Bones*, and cement it with the *Blood* of their *Kings*.

GOD will not suffer them to go unpunish'd, whose Confederacy in Sin is their only Security.

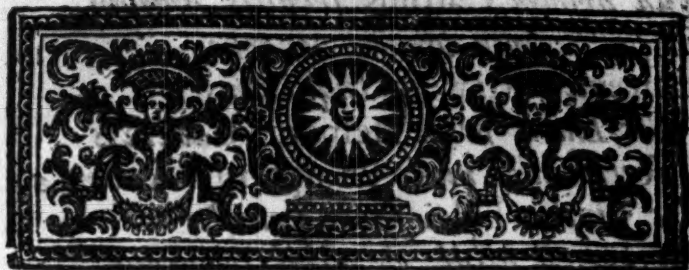
THE sharp and necessary Tyranny of my Destroyers, will sufficiently confute the Calumnies of Tyranny against me.

GOOD Subjects know how to excuse the Prince's Failings as a *Man*, and yet to retain and pay their Duty to him as their *King*: There being no religious Necessity binding any Subjects, by pretending to *punish*, infinitely to exceed the Faults and Errors of their *Princes*.

THOSE Undertakings of Men are many Times lifted up to Heaven in the Prosperity and Applause of the World, whose Rise is from *Hell*, as to the Injuriousness and Oppression of the Design. The prosperous Winds which oft fill the Sails of *Pyrates*, do not justify their *Pyracy* and *Rapine*.

CAROLI

But against their will, I perceive the
 the will of their will I perceive
 King are exposed to as many Dan
 ger (being the great Power of the
 Father, Order, and Religion on Earth) as
 there be either Men or Devils which love
 Corruption.
 God will not suffer those Men long
 to prosper in their Wickedness, and in
 with the Power, and content it with the
 Grace of their Kings.
 God will not suffer them to be an
 punishment, whose Contumacy in sin is
 their only security.
 The sharp and necessary Lessons of
 my Predecessors will sufficiently convince
 the Colonies of Tyranny against me.
 Good Subjects know how to excuse
 the Prince's Failings as a Man, and yet to
 retain and pay their Duty to him as their
 King. There being no religious Necessity
 binding any Subjects by pretending to
 punish, iniquity to exceed the Father's and
 Father of their Tyranny.
 The great Undertakings of Men are ma-
 ny times lifted up to Heaven in the first
 point and appetite of the World, whose
 Rites from Hell, as to the humankind
 and Opposition of the Design. The great
 great Winds which fill the Sails of Pro-
 vidence do not suffer their Power and Re-



CAROLI Primi,

T⁸ Marg⁸etæ.

EPITAPHIUM.

SISTAS Sacrilegum pedem Viator,
 Ne forsan temeres Sacros Sepulchri,
 Augusti Cineres. *Repositus hic est*
In Terræ Gremio, Decor stuporque
Humani Generis ; Senex & Infans,
 Prudens scilicet Innocensque Princeps :
 Regni Præsidium, Ruina Regni ;
 Vita præsidium, Ruina Morte,
 Quem Regem potius, Patrem ve dicam ?
 O Patrem prius, & deinde Regem !
 Regem quippe sui, patremque Regni.
 Hic Donumque Dei, Deique Cura,
 (Quem vita refert, refertq; morte)
 Ringente satana, Canente Cœlo,
 Diro in pegmate [Gloriæ Theatro]
 Et Christi Cruce, victor, & securi
 Baptistæ emicuit, Ruina fœlix !

K

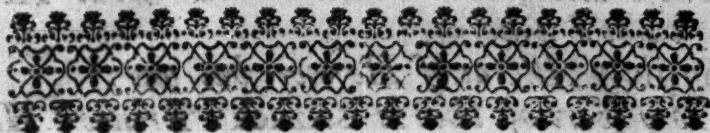
Qua

*Qua divum Carolus secutus Agnum,
Et postliminio domum vocatus,
Primæva Patriæ fit Inquilinus.*

*Sic Lucis prius Hesperus Cadentis
Resplendet modo Phosphorus Reverse.
Hic vindex Fidei sacer vetustæ
Cui par est nihil, & nihil secundum,
Naturæ Typus absolutioris,
Fortunæ Domitor ferendo suæ,
Qui quantum Calicis bibit tremendi,
Tantundem sibi Gloriæ reportat ;
Regum Maximus, unicusque Regum,
In Quo Res minima est, fuisse Regem.
Solutus qui supera locatus Arce
Vel vita poterit frui priore.*

*Quum sint Reliquiæ, Cadaver, umbra,
Tam sacri Capitis vel ipsa sacra,
Ipsis Eulogiis coinquinata,
Quæque ipsum Enderablaðor prophanat ;
Sistas Sacrilegum pedem, Viator.*





O N

His late M A J E S T I E S

Incomparable

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Dread S I R!

Couldst thou before thy Death have
giv'n

What we might ask, thy Book had been the
Legacy.

Thy Will can make but Heirs of Monarchy,
But this doth make each Man an Heir of thee
Blest Soul! thou now art mounted up on high,
Beyond our Reach, yet not above our Eye.

So, here thy other-self: Thus thou can'st be
In Heav'n and Earth, without Ubiquity.

Like this, thou hast no Picture: So divine
Might any Image be ador'd, 'twere thine:

So curious is this Work, 'tis easily known

'Twas drawn by no Mans Pensil but thy own.

None could express a King but thou: We see
Men cannot, Gods may limn a Deity.

The Stile betrays a King, the Art a Man,

The high Devotion speaks a Christian:

These

*These meet in CHARLES alone ; but He ;
there's none*

So fully All, as if He were but one :

*How short of thee is Balzack's Prince ? He
knew*

*Not how to think, what thou know'st how
to do.*

*Thou art the Copy for our Kings ; and He
Shall still be best, that frames himself by thee :*

Thy Work's a practic Pattern for thy SON,

Who having this, shall need no Xenophon.

*They that would know thy Parts, must read
thee : Look,*

*You'll find each Line a Page, each Page a
Book :*

Each Comma is so full, each Colon good,

'Tis pity Death did put a Period.

Great Tully had been silenc'd amongst Men,

Had but thy Tongue been equal to thy Pen :

*But this Defect doth prove thy Skill more
choice,*

That makes the Echo sweeter than the Voice :

*Our Bodley's Shelves will now be full ; no
Man*

Will want more Books ; this one's a Vatican.

*Tet'tis but CHARLES contracted ; since his
Fall*

Heav'n hath the Volume, Earth the Manual.

Ἀποθανὼν ἐτίλαλειται, Heb. 11. 4.

F I N I S.